

HOLDING FAST ONTO THE BOOK AND SUNNAH IN TIMES OF FITAN

BY ABU BARA' A AS-SAYF





All Praise is for Allah the Lord of the universe, may the peace and blessings of Allah be upon the best of creations, Muhammad, and upon his family and his companions..

As for what follows..

السلام عليكم ورحمة الله وبركاته

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.

As for what follows..

When Allah عز وجل created the creation, disagreement occurred between the people of truth and the people of falsehood, since the time of the enmity of Iblees against our father Adam عليه السلام.

Allah made it clear to Adam and to his offspring after him, through Divine Revelation which he sent to the messengers عليهم الصلاة والسلام, that in this worldly life, they will inevitably face hardship and difficulty, trials and tribulations, so that Allah may test by it, the ones truthful in their Iman from the ones who are liars in their claim to Iman. They will face various forms of fitan, hardship, adversities, poverty in this worldly life, and will face loss of wealth and lives and fruits, etc.

They will face fitan/trials of shubuhāt/doubts and shahawāt/desires in Deen. All this being a test from Allah to examine and trial the truthfulness of those who have Iman in Him, and follow his sent messengers from Adam until Muhammad ﷺ.

So the one whose Iman is a mere claim with no reality, (are to be tested), as Allah says:

{أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ}

{Do people think once they say, “We believe,” that they will be left without being tried?} [29:2]

Allah made it clear in this verse that just by the mere claim of Iman in Allah, the servant will not be left in ease, comfort or luxury in this worldly life until he meets his Lord. Rather, he

will be tried and tested until Allah makes known, the truthfulness of his Iman, to see whether he is of those who worships Allah on the edge (of faith), as mentioned in the verse: ***{And there are some who worship Allah on the verge of faith: if they are blessed with something good, they are content with it; but if they are afflicted with a trial, they relapse into disbelief, losing this world and the Hereafter.}*** Or is he of those who worships Allah in times of severity, hardship and adversities as well as in times of ease, comfort and well-being.

Allah عز وجل has made it clear that this was His Sunnah/way for those who passed before us, as He said, {will they be left without being tried?}, meaning, they will surely be tested and tried with various forms of fitan of desires and doubts, and trials in oneself, wealth, children, lives, etc, until Allah said:

{وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ}

{We certainly tested those before them. And in this way Allah will clearly distinguish between those who are truthful and those who are liars.} [29:3]

So Allah عز وجل explained that His Wisdom in sending tribulations to the people is to make known the truthful ones from the liars in their claim to Iman.

Did Allah عز وجل exclude anyone from this, from His messengers and their followers, the elite pure ones who walked upon this earth after the prophets?

No they were not excluded! Even though they are the best of creations, and the pure elite ones who believed in them and supported and aided the messenger, whom Allah loves and is Pleased with and they are pleased with Him, they too faced various forms of fitan of difficulties, hardship and poverty until they desperately desired victory. They were so severely tried until their eyes grew wild in fear and the hearts reached the throats. So the best of creations weren't excluded from these trials, as Allah says:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّهِمُ
الْبَاسَاءِ وَالضَّرَّاءِ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ
اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ۚ

{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those

who believed with him said, "When will the help of Allāh come?" Indeed, the help of Allāh is near.} [2:214]

So even the messengers and the believers with them were tested with ba'sā/ بَأْسَاء and darrā/ ضَرَّاء. The scholars have mentioned that ba'sā is poverty, and darrā is disease and various types of ailments. And they were shaken (زَلْزَلُوا), and it is said the shaking/Zalazalah was done by facing trials through their enemies, i.e., the disbelievers fought them with materials of war and everything else they were given of power in order to deter the people from their Deen and tawheed and to prevent them from following the path of the messengers. This has been the way of Allah for those who have passed on before us.

{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?}

The first to be addressed with this was the messenger ﷺ and his companions (may Allah be pleased with them).

So do you think you will enter Jannah while living in ease and comfort in this life, while you haven't been tested with that which those before you were tested with, of hardship, ailments, poverty and diseases?

And as we previously mentioned, zalzalah is to be trialed by the overpowering of the enemy, as Allah mentioned in Surah Ahzab, when the disbelievers surrounded and overpowered the muslims in Madina in the battle of Khandaq, Allah said:

هَٰذَاكَ أَتَّبَلَى الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا

{Then and there the believers were put to the test, and were violently shaken.}

Here, when the muslims were shaken, it was done by way of testing them through the enemy, until they felt as Allah said, {when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allāh [various] assumptions. Then and there the believers were put to the test, and were violently shaken.

So all these types of fitan, of diseases, poverty, hardship and being shaken due to fear of the enemy, is something those before us faced, from the messengers and their followers until they cried in despair; ***{when will the help of Allah come!}*** They said this even though they were certain of the victory and support of Allah, because Allah made it clear that He will support His messengers in this world. Allah said: ***{Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when***

the witnesses will stand.} [40:51] He also said, ***{And the good end will be for the believers.}*** And He also promised that the land will be inherited by His believing servants, but because of the severity and difficulty of the fitan, hardship and zalzalah, they desperately desired the victory of Allah, as they saw it a distant matter, thereupon they said, ***{when will the help of Allah come?!}*** They didn't say will Allah give us victory or not, because this was a decided matter they knew would surely come to pass, even if it were to come after a period of time, and even if they were surrounded with misfortunes, and even if the kuffar caused them to weaken (and oppressed them), because the days between the believers and the disbelievers alternate, (i.e. they win some battles and lose some). However, they knew Allah عز وجل would most surely support them and give them victory, and who is more truthful in word than Allah, and Allah said, ***{‘This is’ the promise of Allah. ‘And’ Allah never fails in His promise.}***

Allah never fails in His promise, and He promised them with victory and that they shall inherit the land. Allah عز وجل says:

{وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ}

{And We have already written in the book [of Psalms]1 after the [previous] mention that the land shall be inherited by My righteous servants.} [21:105]

But when the various forms of fitan intensified upon the messengers and their followers, until their ranks were purified and the elite few muslims remained steadfast upon the Deen, they said, 'when will the help of Allah come?' This is when Allah opens upon the people in victory or chooses them as martyrs. This is to inform you O servant of Allah, when the severity and difficulty of the fitan and trials befell them, (they remained steadfast).

Allah عز وجل also informed us, while praising those who remained steadfast with the messengers and remained with them despite the fitan and hardship, even in times of illness and diseases and tribulations and poverty and even in times when they were overpowered by the enemy, (through whom they were being tested by Allah), through those who tried to deter them from their Deen, and who fought against them with various types of war strategies upon their Deen, by way of words and weapons and murder and torture and persecution, etc. Allah عز وجل informed us of the elite few who remained steadfast with the messengers in times of those fitan, and remained firm upon their Deen, their tawheed and in obedience to the messengers during the most severe conditions. Among them were those upon whom Allah opened (the lands), and among them were those who were wounded fi - sabilillāh and Allah accepted them and chose them as martyrs, and among them were those who were continuously tried and the trials intensified, and

despite that they were patient and remained firm without changing nor altering their ways, until they met Allah عز وجل.

Allah عز وجل said:

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

{And how many a prophet [fought in battle and] with him fought many religious scholars. But they never faltered due to what afflicted them in the cause of Allāh, nor did they weaken or give in. And Allāh loves the steadfast.} [3:146]

Ribbiyyūn is from 'ribbah'. It means the 'majority of the jamā'ah/group', as it has been reported by the mufasireen from Ibn Abbās, and in another form of recitation, it reads:

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ

{And how many a prophet [fought in battle and] with him many religious scholars were killed.}

{But they never faltered due to what afflicted them in the cause of Allāh.} Meaning they didn't show weakness in their

Deen nor to their enemy after what befell them. They didn't show weakness because they knew what had befallen them was feesabilillah, in obedience to Allah and for His pleasure and for His love and for what He loves and is Pleased with.

So all that which befell them of hardship, poverty, ailments and other such trials, they endured (patiently) and so the trials was made easy upon them because it was for the sake of Allah, whom they love and worship, for whom they rejected and disbelieved every taghut and deity, in order to worship Him Alone.

So neither did they change nor alter their ways, nor did they weaken against the enemy, nor against fighting the enemy, nor did they weaken in repelling the enmity of the enemies of the messengers from mankind and jinn, as Allah said: {And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion.} [6:122]

These were the enemies of the messengers, and what befell the believers through the enemies only increased them in holding firmly onto their Deen, and increased them in being patient for the pleasure of their Lord. They didn't weaken in fighting back against the enemies of the messengers with all that which Allah had legislated in defense against the people of falsehood and misguidance.

{Nor did they weaken}, meaning, they didn't give in. When the trials befell them, they didn't remain in their homes saying we're not able to continue upon this path, which is the path of the messengers, the path of fitan and hardship and difficulties. They didn't remain behind in their homes with their wives, children and families abandoning the responsibility of carrying (and upholding) this Deen.

They didn't give up supporting the religion of their Lord, nor in supporting the shariah of the messengers who were sent.

{And Allah loves the steadfast.} They were patient and remained steadfast in what befell them from Allah, and upon the killings they endured, ***{..and with him many religious scholars were killed.}***

Allah loves those who are patient in times of fitan and severity, patient in what befalls them in the path they tread to their Lord, for His pleasure and for His sake and because they hold firm onto their Deen and hold onto the ways of the prophets.

رَوَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

{And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs

and plant firmly our feet and give us victory over the disbelieving people."} [3:147]

Hence, whatever they faced of hardship, ailments and difficulties, they blamed themselves for their shortcomings and sins and wrongdoings, and they blamed themselves for their shortcomings and deficiency in the worship of their Lord, and they knew that eventhough what they face of trials is good for them, a means of reward and a means to attain the lofty ranks, but they believed whatever had befallen them was because of what their hands have reaped, of sins and errors they committed and for their shortcomings, as Allah said:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

{And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.} [42:30]

And He said:

رَمَّا أَصَابَكُم مِّنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكُم مِّنْ سَيِّئَةٍ فَمِنَ نَفْسِكُمْ ۖ

{Whatever good befalls you is from Allah and whatever evil befalls you is from yourself.} [4:79]

It is because of the shortcomings of the servant in their worship of their Lord, or because of having committed sins and wrongdoings (and we are all people of sins).

So they blame themselves for what has befallen them eventhough it is fi - sabilillah and eventhough they shall be rewarded for it, and by it they will be raised to lofty ranks, but they know this is due to their sins and shortcomings, which in return causes them to flee towards the forgiveness of their Lord, as Allah mentioned, ***{And their words were not but that they said, "Our Lord, forgive us our sins.}*** They said this because they knew that steadfastness upon the Deen, and to hold firmly and remain upon the straight path without swerving left nor right brings about victory from Allah over the kuffar, which is not possible except by obedience to Allah and by avoiding sins.

So they asked their Lord for forgiveness for the excess committed in their affairs. After that, they asked Allah to keep them firm and steadfast upon the Deen, because abandoning sins is the greatest means of gaining steadfastness upon the Deen, (may Allah make us from them). So they asked for steadfastness upon the Deen after asking for forgiveness for their sins and for the excess

committed in their affairs. Thereafter, they asked for victory over the disbelievers because there is no victory over the kuffar and the enemies of the prophets and over those whom Allah has caused to overpower the believers as a trial for them, except by remaining steadfast upon this Deen.

It is the means by which one gains steadfastness and in order for ones feet to remain firm against the enemy during confrontation. So depending on the extent of one's firmness and steadfastness upon the Deen and his avoiding sins is the extent the believer gains thabat/steadfastness in the war against the enemies of Allah and His Messenger, and those Allah caused to overpower the believers, a test for them, eventhough He عز وجل is able to give victory to the muslims by His word "be" / كن, and it would become, and the disbelievers wouldn't be able to overcome the believers ever, as He سبحانه وتعالى said:

لَوْ شَاءَ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ

{And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allāh - never will He waste their deeds.} [47:4]

Allah is able to give victory to the believers Himself, but He wishes to test some by means of others, as He tests the believers through the disbelievers and vice versa..

So victory over the kuffar is not possible except by having the feet firmly planted against them, and thabat of the feet against them is not possible except by remaining steadfast upon the Deen and by abandoning sins and misdeeds.

Allah عز وجل informed us of some of those Sahabah, who turned their backs (in flight) and their feet didn't stay firm against the kuffar on the Day of Uhud, which was because of sins they had committed, so shaytan caused them to slip and fall into a bigger sin, which was to turn their backs (in war) from the kuffar. This is because sins and wrongdoings is the greatest cause of the absence of thabat in the fight against the enemies of Allah.

Allah informed us, eventhough He is All Knowing, He said,

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

{Indeed, those of you who turned back on the day the two armies met [at Uhud] - it was Satan who caused them to slip because of some [blame] they had earned. But Allāh has

***already forgiven them. Indeed, Allāh is Forgiving and Forbearing.}* [3:155]**

Meaning, those who turned back when the armies met, i.e. the muslims and the disbelievers, indeed the the shaytan made them slip and to turn back in flight and to abandon the muslims and the Prophet and to return to Madinah, and it was because they had earned sins and misdeeds of which they didn't repent.

Therefore, we come to know that abandoning sins and misdeeds, and holding firmly onto the rope of Allah, the straight true path of the Almighty, is the greatest means of gaining thabat against the enemies of Allah, whom Allah has caused to have authority and command over the believers, a form of trial for His servants.

So after the supplication to Allah and asking forgiveness for their sins and asking for steadfastness, their feet were firmly planted against the enemy.

So we said, holding fast onto Book (Quran) and Sunnah, and to remain steadfast upon it is the greatest means of gaining thabat upon this Deen, as Allah says:

﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ ثَبَاتًا﴾

{But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].} [4:66]

So their actions of obedience and holding onto what Allah had revealed to them on the tongue of the messengers is the greatest means of thabat upon this Deen. And abandoning sins is the strongest means of thabat when trials and tribulations descend.

Thereafter (i.e. after the supplication mentioned in 3:147), Allah عز وجل says,

{فَاتَّخَذُوا اللَّهَ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ}

{So Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good.}
[3:148]

Thus, Allah informed that the most elite of creations after the messengers, who are the Sahabah and companions of the messengers of previous centuries, they too faced and endured fitan of various forms, of hardship, ailments, poverty, diseases and killings fi - sabilillāh, which are all trials Allah sends to test His believing servants, to test the truthfulness of their Iman.

And they were patient, remained firm and detached and disassociated themselves from their own strength and power and sins, and they did what they were instructed to do which was to have thabat on the commands of Allah and His Messenger, and they attained the ultimate Pleasure of Allah and His love, as Allah said, **{And Allah loves those who are patient.}** Thereupon, Allah gave them the reward of both the world and the Hereafter.

Hence, it is known that there is nothing more beneficial for the servant, during times when trials and tribulations descend, than to hold onto the rope of Allah, and to hold onto what has been revealed by Allah and what has come in the Sunnah by the messenger of Allah ﷺ and to have thabāt upon it even if the fitan and tribulations intensify, and even if the hardship, difficulties poverty and ailments intensify, and even if the feet are shaken through the enemy, there is nothing more beneficial than to hold onto the rope of Allah, His Book and the Sunnah of the messenger ﷺ, and to disavow from ones own strength and power and sins and excess one has committed in their affairs. With this, victory from Allah most certainly descends along with His Mercy and thabat of the heart upon Iman, and firm feet against the kuffar and the good reward in both this worldly life and the Hereafter.

All this by holding firm onto the Book of Allah in times of fitan, whether they are fitan of hardship, ailments, illnesses,

diseases, or fitan of loss of lives, wealth, or even the fitnah if shahawāt/desires which the enemies of Allah use to prevent and deter the believers from the religion of their Lord.

During these fitan and tribulations, the affair of the believer rests between two good (matters). He remains in the Mercy of Allah with His pleasure, and forgiveness from Him, that is if he is patient in times of adversity and thankful in times of ease, and both are good for him, as the Prophet ﷺ said: *("How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".)* [Muslim]

Especially in times of fitan, like the zalzalah of the enemy, or fitan in Deen of Shahawāt and Shubuhāt, the servant is in immense good, as long as he is patient upon the command of Allah and has gone through and endured this test with success, and if he remains firm without change nor altering his way.

This is what the early companions of the messengers were upon, whose stories are mentioned in the Quran and Sunnah, when they stayed firm as the trials descended, and because of that, they attained the pleasure of Allah and were praised in the Qur'an and Sunnah because they stayed firm on the

Deen, and held firmly until the command/decision of Allah came to pass, either by being killed, persecution or torture etc, in His path.

It has been mentioned in Sahih al-Bukhari that Khabbab said: *(We complained to Allah's Messenger ﷺ about our state) while he was leaning against his sheet cloak in the shade of the Kaba. We said, "Will you ask Allah to help us? Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from Sana' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient.")*

These were the fitan the companions were tested with by Allah before the Hijra, a test of the truthfulness of their Iman, and because they remained firm and steadfast despite these fitan and hardships, Allah عز وجل elevated their mention until the Last Day, until they were even mentioned along with the messenger ﷺ, as Allah said:

{Muḥammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]..} [48:29]

And Allah said about them whilst praising them:

{And the first forerunners [in the faith] among the Muhājireen and the Anṣār and those who followed them with good conduct - Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.} [9:100]

Why did Allah praise them on this way رضي الله عنهم ورضوا عنه /Allah is pleased with them and they are pleased with Him.

Why this praise? It is because when these fitan and tribulations descended, they succeeded in the test because they remained steadfast upon the command of their Lord their religion and the tawheed for their Lord and remained firm upon the obedience of the messenger by doing what they were instructed to and they disavowed from their own power and strength and sins and the excess they committed in their affairs until the decision of Allah came to pass and they were firm and steadfast upon it.

Subhanallāh, this is why the Sahābah were mentioned in this manner. It is because they were successful in the trials and tests that befell them.

Returning back to the hadith in shaih Bukhari, when Khabab said, *'O Messenger of Allah; Will you ask Allah to help us? Will you invoke Allah for us?'*, as they had faced severe torture and various forms of trials from the kuffar. The messenger of Allah replied, *"among those who were before you"*, meaning, from the messengers and their followers who believed in them, they would be sawed in half (among other tortures mentioned in the hadith), *'but it would not deter him from the religion, but you are impatient people.'*

The Prophet ﷺ informed us of the condition of the people of earlier generations, the ones who were truthful and steadfast upon the commands of their Lord and the messengers, and despite the severe fitan, they remained firm and steadfast, nor did they change nor alter their ways.

All this is to inform you Yaa Abdullah, that when the fitan descend upon the servant there's nothing more beneficial to him than to hold firmly to the command of Allah and His Messenger. When fitan descend, there is nothing more beneficial than to disassociate from one's own strength and power and to seek repentance from one's sins and transgression and by performing what one is instructed, until

it becomes the means of his thabat in times of fitan when they descend.

لَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا

{But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].}

We ask Allah to make us of those who remain steadfast in times of fitan, and to make us of those who hold fast onto His Book of Allah and the Sunnah of His messengers ﷺ, and to make us of those whom Allah loves and is pleased with and with the actions of what has been sent forth of words and deeds for His sake and to protect us from the fitan, both hidden and apparent, and to keep us steadfast upon tawheed until we meet Him. May the peace and blessings of Allah be upon His prophet Muhammad ﷺ. امين

(Transcript)

By Shaykh Abu Bara'a as-Sayf حفظه الله

والحمد لله رب العالمين